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THE VIOLENT SAGA RAGES ON

POLICE BRUTALITY IN OLYMPIA AND BEYOND, HOW TO FIGHT BACK

by Wally Cuddeford

In the early morning hours of July 27, known anti-war organizer Jeff Berryhill was downtown, minding his own business, when he was encircled by Olympia police. The cops, who demonstrated knowledge of who Berryhill was, detained him for several minutes, claiming he "fit the profile" of a suspect in a burglary incident elsewhere in town. (Indeed, it has not been established that this "burglary" even happened.) Upon being dismissed, Berryhill went straight home to tell his friend Mitch. Reportedly, officers later converged on the two at their home, escalating with the victims and eventually assaulting and arresting them.

This incident sparked outrage among local activists and friends of Berryhill. Anti-police sidewalk rallies began, vocalizing this outrage and putting it in the context of regular police brutality against members of the community. This expression of outrage was met with further escalation. Hours after the first rally, police converged on and arrested another local activist organizer, who has asked to remain anonymous, in such a way as to indicate he may have also been singled out for his activism.

This tide of increased brutality is both sickening and alarming, but before we can even begin to plan our responses and discuss strategies, we must clearly identify the problem, its nuances, and its contexts.

Politics as usual

These recent incidents come after a year-long surge of police brutality and repression at local protests around Western Washington. Most notorious among these incidents were the Port of Tacoma protests in March, where police made liberal use of armaments of repression. Police fired a foam impact round at Berryhill from point blank range, used a TASER on myself while I was completely subdued, and fired tear gas canisters at people as artillery (while also directly brutalizing and mass-arresting random demonstrators).

Increased brutality has coincided with increased harassment and suppression at those same demonstrations. Rallies outside Fort Lewis, including last year's Camp Suzanne and regular Ehren Watada rallies, have routinely been the victim of free speech suppression by the State Patrol. At the Ports of Tacoma and Grays Harbor, police illegally used cameras as threats, as if to intimidate demonstrators into not participating. At Grays Harbor, police followed known activists all over town, harassing possible protest participants at every opportunity. Even outside of town, activist Phil Chinn was pulled over on the freeway heading into Aberdeen and accused of DUI. (Tests later showed he was clean of drugs or alcohol.) And more recently, 85 year old Ruth Lipow was threatened with arrest for nothing more than flyering about healthcare in a public venue at the Olympia Center.

With increased suppression at demonstrations, attacks emerge on our community institutions. Last October, police converged on the monthly critical mass bike ride in Olympia, arresting two participants and assailing several. In February, police

▸ **BRUTALITY** continued on page 10

Graphic by the Oct 22 Coalition

Olympia Film Society Projectionist and Volunteer Walkout

Out of focus: Workers disagree with board decision

The following was written and signed by over 20 projectionists and other OFS volunteers.

The OFS Board of Directors fired operations manager Jeffrey Bartone on August 21, 2007 after 21 years of service to the organization. His termination was based on complaints of "rude, abrasive, and uncooperative behavior."

It is our opinion that the recent decision was not a true representation of the OFS community's wishes, due to an inadequate number of participating board members. We further feel that Jeffrey's termination was the result of the personal agendas of a few board and staff members through a calculated and opportunistic effort. Furthermore, the move included no contingency for filling the extensive job requirements of technical director, further highlighting a lack of responsibility on the part of the Board.

"To maintain high standards of participatory decision making..."—*OFS Goals*

Section I, Article IV of the OFS bylaws states that the Board must include a minimum of eight members. Though violation of this bylaw carries no explicit repercussions, we believe its intent was clearly ignored when the Board voted on Jeffrey's dismissal with only five members taking part. Present at the vote were three prospective members poised to become voting parties. Their confirmation to the Board was made conditional, requiring them to stand aside on this issue. In a consensus system, any individual member can block a vote from being approved. We only assume that the reason for this unethical action was based on the fears that one or more of the new members would have blocked the vote. We call for a re-vote on Jeffrey Bartone's termination with at least the minimum number of required Board members as required by Washington State Law. We demand that all board members are allowed to vote free of any conditions to their participation.

> The move included no contingency for filling the extensive job requirements of technical director, further highlighting a lack of responsibility on the part of the Board.

The position of Operations Manager at OFS is an extremely challenging job. Jeffrey Bartone, in his 21 year history in the Capitol Theater, has accrued an intimate knowledge of the facility. Out of friendship with Jeffrey, local electricians, plumbers, and other professional tradespeople work after hours and free of charge. It is Jeffrey's unique style that has such an irreplaceable impact in making the Capitol Theater available to us all.

We feel that the Board acted rashly in firing Jeffrey without securing an interim Operations Manager. We believe this reveals irresponsibility on the part of the Board, and ignorance of the very nuts and bolts that hold the Capitol Theater together.

We the projectionists, along with many other volunteers, view Jeffrey as the human face to OFS. He has personally welcomed us into the organization, appraised our interests and skills, and found us our place here.

In firing Jeffrey, the Board cited a number of complaints about his behavior. Many of us would not be part of OFS today had it not been for Jeffrey. We are now willing to walk out on our volunteer shifts and to possibly end our involvement with OFS. We propose this gesture in contrast to any complaints he may have received.

"To promote the spirit of an active volunteer society among the membership."—*OFS goals*

Jeffrey's termination only serves to highlight larger problems within OFS – the Board is out of touch with what many of the organization's most passionate volunteers want OFS to be. As trust in volunteers dwindles, and intent on profitability increases, volunteering at the Society becomes more like a daily grind. We seek to remind the Board that they are responsible to us, the volunteers, and demand accountability.

This singular and extraordinary social organization has been an invaluable contribution to the Olympia community. Firing Jeffrey isn't the first step we've disagreed with, but it is a drastic, irreconcilable misuse of power. We are not interested in making OFS more economically viable at the expense of our core reason for being here – fun. Those who view OFS only as a business are mistaken when they expect us merely to be obedient sources of free labor.

To express support for the projectionist/volunteer walkout and demand accountability from the OFS Board, community members can call OFS at 360-754-3635 or send an email to capitoltheater@yahoo.com. For more info on the walkout, check out www.ofsvolunteers.com or Local News on Craigslist Olympia

WORKS IN PROGRESS

Works In Progress is a free, volunteer-operated progressive community newspaper based in Olympia, Washington. Opinions expressed do not necessarily reflect those of *Works In Progress* and are solely those of the authors.

Submissions
Please send text as Word attachments. Artwork and photos can be sent electronically or we can scan them for you as camera-ready/black & white.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number.

Articles may be reprinted. Please cite source.

If you don't see your issue being covered in Works In Progress*, it's because you aren't writing about it! (Or aren't finding someone else to cover it!)*

Send submissions to *submissions@olywip.org* or mail to Works In Progress, PO Box 295, Olympia, WA 98507-0295.

Governing Tool
The following statement is part of the Editorial Policy and is the governing tool for the Anti-Discrimination Clause:

WIP *will make every effort to work with the contributor of material considered by* WIP *to be offensive in order to reach a mutually agreed upon resolution, but* WIP *reserves the right as a last resort to edit or not print submitted material.*

Mission Statement
"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. *Works In Progress* is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause
We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

Back Issues
Some back issues are available in the Timberland Library system. *WIP* is being archived on microfilm by the UW Library.

WORKERS IN PROGRESS

Chris Allert	Sandy Mayes
Janet Blanding	Patty Mosqueda
Dave Campbell	Phan Nguyen
Renee Cruickshank	hali panneton
Wally Cuddeford	Sandia Slaby
Christian DesMarets	Sylvia Smith
Brendan Funtek	Jeff Sowers
Drew Hendricks	Pat Tassoni
Teresa Jennings	Scott Yoos

Cover photo by Carrie Lybecker.

Correction from last month's article titled "Recent events in support of Palestine": Steve Niva clarifies: "The June 1967 War is commonly known as the "Six-Day War," which began when Israel launched a pre-emptive attack on Egypt's air force in the midst of growing tension in the region. After quickly defeating Egypt, Israel fought Syria in the North and then invaded the West Bank following minor skirmishes with Jordanian forces. At the war's end, Israel had gained control of eastern Jerusalem, the Gaza Strip, the Sinai Peninsula, the West Bank, and the Golan Heights.

WIP Schedule

Submission Deadline: Sept. 21

PO Box 295 • Olympia WA 98507
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UPCOMING EVENTS

Homeless and At-risk Youth Engaged in Social Change!

Local youth and young adults have completed a 5-1/2 minute promotional video aimed at increasing awareness of sexual assault in our community. The young people involved in the creation of the video have been working for several months and are very excited to share the final product with the community, which is expected to be aired on Channel 22 throughout September. The video is a project of the weekly Partners in Prevention Education (PiPE) Youth Group, which meets at Rosie's Place Resource Center every Tuesday afternoon. PiPE's Youth Group is facilitated by Prevention Specialist Rosalinda Noriega and attendance ranges from a small group up to 20 youth per meeting. Participants were responsible for scripting, photo shoots and recording narration. This project was a partnership between Partners in Prevention Education and YAYA Media, with the support of Community Youth Services.

For more information about Partners in Prevention Education or to view the Promo Video visit www.youthchangeagents.org or call 360-357-4472.

Help Resist Nuclear Annihilation.... Shop at the Olympia Food Co-op!

Few South Sounders are aware that the Trident submarine base at Bangor, WA (a mere 20 miles west of Seattle) now houses the largest single stockpile of nuclear warheads in our nation's arsenal. The Ground Zero Center for Nonviolent Action has been struggling against this self-destructive madness since 1977. Headquartered on a piece of property which directly abuts the Bangor base, GZ recently launched an ambitious fundraising campaign to replace their old house, (which burned in 2005). Thanks to an unprecedented agreement with the Tovarish D. Wagster Fund, the Olympia Food Co-op will be participating in this effort to re-build the new Ground Zero Center. Starting this August, the Co-op will be offering "free" working-member green cards to the first 50 people who donate $25.00 or more to the Ground Zero Building Fund. These special cards are good for 25% off on all purchases (up to $100.00), at either of the Olympia Food Co-op's locations.

For more information, please contact: www.gzcenter.org. Donations may be mailed directly to: Ground Zero Center for Nonviolent Action, 16159 Clear Creek Rd. NW, Poulsbo, WA 98370

"No Talking Heads" – Local News, Local People

Sundays at 5 p.m., KAOS, 89.3 FM, Olympia

"No Talking Heads" is a hour-long locally produced weekly review of the news, starting local and expanding to statewide, regional, national and international news. We strive to offer local perspectives on news that is important to folks in the South Sound. We want to offer more than a cursory read of headlines. The show is hosted by Howard Rosenfeld, former Breakfast Special host at KAOS. We welcome your calls during the show at 360-867-5267. Tell us what news stories you're watching.

You can check the show blog for a run-down of news stories that we're tracking at http://notalkingheads.blogspot.com/ You can also subscribe to our podcast here: http://blogradio.libsyn.com/ The live show stream is accessible at the KAOS website: http://kaos.evergreen.edu/

The Alliance for Democracy and the Unitarian Universalist Social Justice Committee present *Voices in Wartime* and *The Ground Truth*.

Voice in Wartime: Friday, Sept. 7 at 7 p.m. at the Unitarian Universalist Congregation—2200 East End Street NW—in West Olympia. *The Good Truth*: Friday, Sept. 21 at 7 p.m. Catch this movie series every First (and sometimes second) Friday(s) of the month.

Voices in Wartime, a documentary that uses poetry to move us to the emotion of war explained by soldiers, civilians, journalists and medical personnel who have experienced the effects of combat firsthand. The film gives a fresh perspective—stepping away to look at all wars– not just current conflicts. The terrible beauty of the poetry is our guide, distilling the grim realities and diverse emotions of war. History and literature have shown us that in times of war, poets can lead us to greater truths and that the power of poetry can help us understand the trauma, violence and death caused by armed conflict.

The Ground Truth is stunning. Hailed as "powerful" and "quietly unflinching," this searing documentary includes exclusive footage of patriotic young Americans who heeded the call for military service in Iraq– as they experience recruitment and training, combat, homecoming, and the struggle to reintegrate. The terrible conflict in Iraq is but a prelude of the even more challenging battles the soldiers fought on returning home– with personal demons, an uncomprehending public, and an indifferent government.

To find out more, visit www.sounddemocracy.org.

PFLAG Program: Religion & Homosexuality

Sept. 9 from 2 to 4:30 p.m. at First United Methodist Church, 1224 Legion Way. SE, Olympia.

September's PFLAG (Parents and Friends of Lesbians and Gays) program features an interactive discussion facilitated by Gib Rossing on issues concerning formal religion, individual spirituality, and intimate personal relationships that arise in response to one's view of the Bible and of homosexuality. The discussion consists of three parts: "Your view of the Bible and homosexuality," "Conservative religion's view of the Bible and homosexuality" and "Gib's view of the Bible and homosexuality" during which the audience will be invited to consider and appreciate a unique principle of the Bible that is seldom expressed positively regarding same-sex relationships in discussions about sexual identity.

For more information visit the PFLAG-Olympia Web site at www.pflag-olympia.org.

Design for a Loving Future Conference-LINK Symposium

Sept. 20-24 (Olympia, with free shuttle to Seattle)

The Annual International Love, Imagine, Network and Kindness (LINK) Symposium 2007 is a permaculture, peak oil, healthcare design and multicultural community symposium! Registration includes admission to the Millersylvania Park Environmental Learning Center, room, board,computer use, all workshops, study materials, resource binders, a CD with seminar materials, workshop tours, the multicultural unity cruise and more! Look for details in the Spring and Summer (pg 78) issues of *Communities Magazine*; the July/August issue of *Z Magazine*; the Aug. 1, 2007 issue of Permaculture Activist Magazine and many more! Speakers include Mike Pelly, the president of Olympia Green Fuels (visit our website to hear the National Public Radio Interview), Alvina Wong with Evergreen College Independent media Group, Chriset Palenshus works at the Center for Community-Based Learning and Action at The Evergreen State College, Women of Color Coalition, and many more!

Visit our website *www.blueskylink.org* for a photo gallery, flyers and more. Sponsored non-corporate ads (click on 'ads and sponsorships') and speaker proposals accepted. Early Bird discounts.

Health Freedom Washington Pizza Party Fundraiser

Sat., Sept. 22, 6 pm–9:30 pm, Fertile Ground, 311 9th Ave. SE, Olympia

Come join us for a fun pizza party and learn about alternative health! Help support this very important and vital organization get off the ground and spread its wings! Bring your friends and family! Ind. $10, family of 4, $25, additional +$5 each.

For more information: Ann Clifton at 360-357-6263, www.HealthFreedomWA.

Health Freedom Washington-September Regular Meeting

Monday, September 24, 2007, 6:00 pm - 9:00 pm, Nickelby's Restaurant, 600 Trosper Rd., Tumwater

Health Freedom Washington (HFW) is working to protect independent practitioners so they can practice their chosen health care professions and to protect Washington citizens so they will have access to all health care choices. If these are your priorities, Health Freedom Washington is the organization for you!

For more information: Ann Clifton at 360-357-6263, www.HealthFreedomWA.

South Sound Voices: Poetry in Wartime

Wednesday, September 26 at 7 p.m., Minnaert Center for the Performing Arts, South Puget Sound Community College, 2011 Mottman Rd SW Olympia, WA, 98512

South Sound Voices introduces the Voices in Wartime education project to local colleges and high schools. "We use art, poetry and education to heal from the affects of violence and war. Teachers and students seek ways to explore the most important issues of our day. We create a dialogue in which all voices can be heard, and all points of view included, without engendering fear, hatred or anger," explains Andrew Himes, Executive Director of Voices in Wartime. South Sound Voices is proud to present: Sam Hamill, recipient of 2005 Washington Poets Association Lifetime Achievement Award; Dunya Mikhail, Bill Ransom, Sarah Zale, and Ray Seitz. A brief panel discussion with audience involvement will follow the readings. For further information see http://www.voicesinwartime.org/Home/default.aspx

Sponsors include Northwest Social Justice Fund, the Unitarian Universalist Social Justice Fund. The program is endorsed by Veterans for Peace, Poets Against War, SpokenwordLAB (SPLAB), Voices in Wartime.

Speaking different languages

How the peace movement works with the military community

By Zoltan Grossman

Recently, the Veterans for Peace led a contingent in a large community parade in Olympia, Washington. To the beat of their marching, they chanted "jodies" such as "They say it is a rich man's war, always fought by the poor/Support the troops, let's bring them back, let's bring them back from Iraq." Many in the crowd stood in respect, applauded, and flashed peace signs (with only a few flashing "half a peace sign"). I heard a mom tell her kids to clap for the vets who "want your daddy to come home from Iraq."

Behind the vets were members of local peace groups, representing the unity and growth of the local antiwar community. But the relationship between peace activists and the military community (of GIs, veterans and their families) is not always this good.

When Cindy Sheehan recently quit and then rejoined the peace movement, she described her difficulties as mainly due to partisan political influence in the movement; she did not want to simply read from a Democratic Party script. Yet her statements also pointed to deeper frustrations with a peace movement "that often puts personal egos above peace and human life."

I have heard some of the same frustrations from Darrell Anderson, an Iraq War veteran who spent 18 months in Canadian exile (avoiding a third tour in Iraq) but received precious little support from the peace movement when he returned home. I also heard constructive criticisms from military family members with whom I helped organize a Citizens' Hearing on the legality of the war earlier this year.

It is not that the civilian peace movement and the antiwar military community have different goals. Both want the occupation to end, and for troops and veterans to have support and health care when they come home. But not only do civilian peace activists and military community activists have some difficulties working together, they come from very different cultures, and it sometimes seems that they are speaking different languages. Recognizing these perspectives is a key step toward respectful cooperation.

The "military community" consists of active-duty and reservist military personnel, veterans, and military families. The organized antiwar groups within the community include the Iraq Veterans Against the War, Veterans for Peace, Military Families Speak Out, Gold Star Families Speak Out, as well as a number of protest camps, local groups, GI bloggers, etc. I am not a part of the community, but have supported military refusers and resisters for many years—most recently Lt. Ehren Watada at Fort Lewis—and am an associate (nonveteran) member of Veterans for Peace.

As a civilian antiwar activist, I always assumed that this military community is just another (growing) part of the peace movement. In the name of "unity," we often suppress differences and ask them to follow traditional antiwar strategies, even when the strategies aren't working. Without realizing it, we sometimes foist our own vision of a movement culture on them, make assumptions that we have the answers, or treat their presence as merely giving the peace movement more public legitimacy.

In my experiences with GI support work around Fort Lewis, I have come to see the peace movement and military community movement as two distinct movements, that can and should work together in solidarity. This view is not to promote disunity—quite the opposite. Building unity is helped by recognizing autonomy, and understanding the varied social interests that activists have when they join a movement. A healthy relationship is created not only by recognizing similarities, but by respecting differences. As GIs', veterans' and military families' opposition to the Iraq War grows by leaps and bounds, it is time not only to work with them, but to listen to them.

Which "military"?

The different languages of peace activists and military community activists need to be translated if we are to work together. Misunderstandings between activists can be sparked by even the simplest differences in defining ideas and terms. One simple example is the word "military." To a peace activist like myself, "the military" means the institution of the armed forces, represented by the Pentagon. It is easy for me to denounce the military.

To a military community activist, however, "the military" is often understood as describing all individuals within the armed forces, and so can interpret hostility to the military as a personal attack. This is particularly true for "military brats" who grew up on bases and had their family and social circles intertwined with the institution. These activists are concerned with reaching troops and their families, using language they find familiar, so are more specific about whom they blame for the war.

Working together, peace activists and military community activists can specifically identify the target of their protests as the Pentagon, the military command, and the civilian leadership that holds ultimate responsibility for dragging us into wars. To ease the process of working together, peace activists could also learn more about military life (structure, ranks, family services, etc.), and military community activists could more consistently include the toll of Iraqi civilians when they honor the growing number of fallen Americans.

War crimes

One of the most sensitive areas of misunderstanding between different activists revolves around war crimes and crimes against humanity. A peace activist offers moral exhortations to GIs not to participate in war crimes, which is certainly an important appeal to make to higher conscience and values (and is even sometimes effective). But such appeals can have the effect of separating war crimes from the act of war itself, the ultimate "crime against the peace." Once a war starts and any of us is sent into it, who is to say that we (as individuals) would be immune from committing war crimes out of vengeful rage, or if we felt our own survival was at stake?

Military community activists are also horrified by war crimes, but put more emphasis on those who issue the orders than those who "follow orders." It is easy to identify a common pattern in all US massacres—at My Lai, Abu Ghraib, Haditha, or countless other war crime scenes. The Pentagon pins the "incidents" on a "few bad apples," blaming only individual lower-ranking soldiers, not the civilian or military decision-makers who are the ultimate criminals. The media portrays war crimes as resulting only from ground actions, never aerial bombing or field artillery—impersonal massacres where the perpetrators rarely see the carnage. Certainly individual soldiers should be held responsible for "just following orders," if military and civilian commanders are held ultimately responsible—as they were in the Nuremberg Trials.

Working together, the two movements can identify the sources and origins of war crimes in the command structure, with attention to the institutionalized violence in the training process, in the dehumanization of the civilian enemy through conditioned racism (as "gooks," "hajjis," etc.), and in the rules of engagement—or lack thereof. There is a parallel well understood in the social justice movement: racism is not just treated as a matter of individual prejudice, but as an institutionalized set of practices to maintain the power and advantages of whites. If we work only on overcoming our own individual racism, we leave the origins in institutionalized racism intact—so we have to do both. The same is true for holding institutions accountable for war crimes, which not coincidentally are fueled by racism.

Military "reform"

Miscommunication can also arise over proposals for "military reform," such as challenging sexual harassment, anti-gay policies, or unsafe conditions for the troops. To many peace activists, reforming the military may seem like making the military a safer, more inclusive job to kill people and occupy their lands. Taken to the extreme, they ask, should women drop 50% of the napalm, and gays and lesbians lob 10% of the white phosphorus shells? Yet this argument overlooks how discussing working conditions can be a conversation opener to reach GIs. If the brass lies to them about their work, and covers up hazards and discrimination, wouldn't it also lie to them about the war?

To a military community activist, military reform is a matter of justice. Troops are expected to sacrifice for their country, but their country's government will not provide adequate health care or post-traumatic stress care for them. Yet this legitimate argument is sometimes isolated away from issues of war and peace, as if the military is just another job, not a matter of life and death. Taken to the extreme, some argue that reform would make the armed forces more "efficient" without asking "efficient at what?"

Working together, peace activists and military community activists can make connections between the violation of rights inside the military and the violation of rights imposed on foreign populations by the military, such as how uranium munitions contaminate both Americans and Iraqis. As local peace activist Alice Zillah has written about the rape of American women GIs , "Around the world, women and girls are subject to sexual violence due to the presence of US troops and bases. The horrible case in Iraq, in which a 14-year-old girl was raped and murdered by four US soldiers, is only one of the most terrible instances of this...Our message is two-fold: against sexual violence [in the military] and for solidarity with those who are victimized by troops."

> In my experiences with GI support work around Fort Lewis, I have come to see the peace movement and military community movement as two distinct movements, that can and should work together in solidarity.

Youth counter-recruitment

In the peace movement's counter-recruitment work in the schools, it carries a vision of a peaceful, nonviolent world. It often portrays warfare as related to personal aggression, and tries to encourage peaceful dialogue and curb the use of war toys—all laudable goals on their own merit. But is modern warfare really based on personal aggression? Who feels this aggression? The general issuing orders from his air-conditioned headquarters? The B-1 pilot pushing a button to release the bombs? The soldier in battle who is scared to death and fighting for survival and the lives of fellow GIs? In the Iraq War, 80 percent of US personnel never leave the military bases or Green Zone. War is not just about violence, but about power and control—occupying another country would be wrong even if no shots were fired. Its central emotional buttress is not aggression but dehumanization of the "enemy."

Veterans doing counter-recruitment work emphasize not only peaceful values, but the power of their own stories and experiences. Because many of them remember why they joined the military, they realize that many young people are not as moved by doves and peace signs, and the more jaded youth may even see these symbols as too idealistic. Nor are economics the only motivating factor for youth to join up. Many young men and women actually do sign up for the adventure, to join the "Army of One" to build their character, or to prove they are "Army Strong." Barry Romo of Vietnam Veterans Against the War has advised these youth to instead take martial arts, not only for self-defense but to control their anger and learn self-discipline.

Working together, the movements could work on practical alternatives to offer youth so they do not join the military. Though it may be anathema to some peace activists, taking martial arts is better than joining the Marines. Other ways to get the adrenaline pumping are firefighting, disaster response training, or even political activism and direct action. And both movements can agree that there will never be peace without justice—the only real alternative to the military is well-paying jobs for youths in poor communities.

Open vs. underground resistance

To many peace activists, the most important type of resistance is an open, individual, public act of conscience. Because the peace movement is based on moral values, it understands a change in moral consciousness. This is a reason for the strong (and deserved) peace movement support for conscientious objectors such as Spc.Agustin Aguayo, and individual refusers such as Lt. Ehren Watada. But it is also important to let GIs know that individual public refusal is just one choice on a spectrum of many options.

Many GIs and veterans also describe other varied and complex ways that military resistance can take place. It is difficult for GIs to openly act together, because they can then be charged with mutiny. But they can and have carried out quieter, collective acts to slow down a war effort. In both Vietnam and Iraq, GIs were sent out on patrol, but instead stayed in one spot and radioed false coordinates back to base. Anyone who has worked at a crappy job, where they are smarter than their boss, knows how to slow up their work. Like thousands of termites gnawing away at a foundation, these collective surreptitious acts can undermine the waging of a war.

Working together, any number of practical projects could unite the movements in supporting GI resistance. During Vietnam, the peace movement set up GI coffeehouses, though many were quickly declared off-limits. (As one veteran stated in the film Sir! No Sir!, soldiers were often more powerful in the barracks with a printing press.) In the 21st century, the peace movement could help set up "cybercoffeehouse" websites for the military community around particular bases. As Vietnam War resister Mike Wong says, "the Internet is the GI underground press of today." When protesting around a base, activists (letting vets and families take the lead) can make a special effort to greet soldiers and make signs appealing to the troops themselves, as Washington activists did when they opposed Stryker deployments from Fort Lewis (images of the protests are at *tinyurl.com/2u572x*).

Organizing cultures and languages

Since working on the Citizens' Hearing on the Legality of US Actions in Iraq in Tacoma last January, I have been thinking often of how the peace movement and military community have different interests, languages, and organizing styles. In my day job teaching at The Evergreen State College, a colleague introduced me to Fred Rose's excellent book Coalitions Across the Class Divide, which helped shed some light on these different styles.

▸ **GI SUPPORT** continued on page 9

Stormans bring the legal flood with Alliance Defense Fund

Ralph's attorneys: Not locally grown

On July 26, 2006, the owners of local grocery store/pharmacy Ralph's Thriftway filed a lawsuit against the state of Washington's Board of Pharmacy and Human Rights Commission in federal court. The complaint, filed on behalf of Stormans, Inc. and two pharmacists who are not employees of Ralph's, contends that newly adopted state administrative codes that require pharmacies to fill prescriptions without discrimination violate the "Plaintiffs' unalienable right of conscience on matters of religious and moral conviction free of government coercion."

Despite Ralph's insistence that it is a community-minded, locally-oriented store, the Alliance Defense Fund, an Arizona-based organization, is behind this lawsuit. The complaint is signed by two attorneys from Seattle law firm Ellis, Li &

McKinstry, as well as Benjamin Bull, Byron Babione, and Amy Smith of the Alliance Defense Fund, with an address in Scottsdale, Arizona.

The Alliance Defense Fund is a conservative Christian non-profit organization with a stated purpose of "defending the right to hear and speak the Truth [sic] through strategy, training, funding, and litigation." Bill O'Reilly, conservative "culture warrior" and ADF booster, has encouraged listeners of his radio show to donate money to the ADF, calling it the "antidote to the ACLU." According to the Washington Post, the ADF handles litigation itself, as well as underwriting legal fights for such organizations as the American Center for Law & Justice, which was founded by Pat Robertson, and Jerry Falwell's Liberty Counsel.

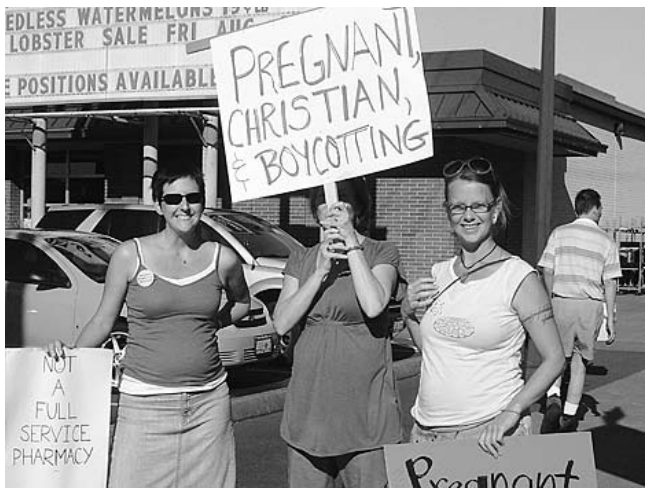
One of the founders of the Alliance Defense Fund is James Dobson, of "Focus on the Family" notoriety. Focus on the Family promotes "family values" by advocating for school prayer, corporal punishment, and abstinence-only education, while opposing reproductive choice, equal rights for homosexuals, pornography, and "militant feminism." The political agenda of the Alliance Defense Fund reflects much the same goals as Focus on the Family. The primary issues of the ADF, as enumerated on its website, are "Sanctity of Life," "Traditional Family," and "Religious Freedom." The "Sanctity of Life" information page states that the ADF provides "case funding, strategy and coordination, attorney training, and litigation" to oppose abortion and public funding of abortion, to support parental consent laws, and to defend pharmacists' "right of conscience."

> Bill O'Reilly, conservative "culture warrior" and ADF booster has encouraged listeners of his radio show to donate money to the ADF, calling it the "antidote to the ACLU."

Regarding "Traditional Family," the Alliance Defense Fund claims to have "fought numerous attacks on marriage and family values, including efforts ... to allow those engaging in homosexual behavior to have preference to adopt children and be foster parents, to allow those engaging in homosexual behavior to serve openly in the military, expose children to explicit sex education materials contrary to parental approval, [and] to deny parents the right to raise their children before God as they see fit."

The leadership of the ADF is rabidly homophobic. Current president and general counsel Alan Sears is co-author of the book The Homosexual Agenda: Exposing the Principal Threat to Religious Freedom Today (Broadman & Holman, 2003). This book offers its readers insights such as "The efforts of homosexual activists to convince Americans to tolerate homosexual behavior tramples religious freedom and leaves a trail of broken bodies in the dust," and asks the penetrating question "How far down the road have homosexual activists taken us toward their goal of unbridled sexual behavior?" Gay rights and marriage equality advocacy is seen as hindering personal religious rights, community religious rights, and as "a threat to the existence of the traditional family."

The Alliance Defense Fund, in a press release dated Aug. 14 describes how Kevin Stormans chose not to stock Plan B in his pharmacy, "when his research showed that the pill can prevent the implantation of a fertilized egg." No further details are given about Kevin Stormans' ventures into medical research, which is unfortunate; it is puzzling that his scientific conclusions are so at odds with other research findings about the mechanism of action of levonorgestrel, the active ingredient in Plan B. The press release goes on to state that in response to Ralph's decision not to stock Plan B, "A few activists began picketing his store, and even went so far as to file complaints with the Washington Board of Pharmacy." The truth is that more than 350 people pledged to boycott Ralph's until they stock Plan B, and many other community members are boycotting without ever having pledged. In July 2006, more than 200 picketers turned out during the first days of the boycott. As of late August 2007, 20 women have filed complaints against Ralph's with the Washington State Department of Health – all of these complaints are still actively being investigated or undergoing legal review.



Then again, who can blame the ADF for getting it wrong? They're in Arizona; they probably haven't driven by and seen the picketers outside Ralph's. While Ralph's is looking outside the community for help with its legal case, there is plenty of homegrown, local opposition to its policy of not stocking all forms of birth control. As boycotter Diana Arens said, "I like to shop locally and support community businesses, but I think it's important to look at the alliances those businesses have made. When they don't resonate with our community's values of social justice, I shop elsewhere."

Janet Blanding is an Olympia resident who has been a key organizer in the Ralph's boycott campaign

Upper left: After having been refused emergency contraception at Raph's, Sarah and Jen complete paperwork and file complaints with the Department of Health, photo by Janet Blanding; Upper right: Three pregnant boycotters, Rachel Smith, Debora Hughes and Keylee Marineau boycotting outside of Ralph's (Blanding); Lower left: Protesters outside Ralph's (Photo by Rob Whitlock); Middle right: Daisy, Marty and April doing paperwork at Ralph's (Photo by Diana Arens). All photos taken at the picket on August 29.

The weeds of Willapa Bay

A Real Grass-Roots Conflict

by Joshua Frank

Spartina be damned: A view from the garden outside of Moby Dick Hotel. Photo coutesy of Fritzi Cohen (*www.mobydickhotel.com*), who encourages those interested in getting involved taround this issue to email *mobydickhotrel@willapabay.org* .

Something bizarre is going on in Willapa Bay, Washington and it is all related to a noxious weed known as Spartina. This tall, dense grass grows rapidly along coastal saltwater marshes and has been rising from the mud of the Northwest since the late nineteenth century. In Washington State and elsewhere Spartina is viewed as an invasive species that can hybridize with other grasses and take over wetlands, destroying biodiversity along the way. Some think that's what is going on in Willapa.

In 2003 Congress allocated $1 million to the US Fish and Wildlife Service to eradicate Spartina from Willapa Bay. The Nature Conservancy (TNC), one of the chief proponents of removing the grass from the area, insists Spartina has taken over the marshes of Willapa and is ruining the ecosystem. Nonetheless, several local landowners have been critical of the eradication effort and insist the methods currently being used to kill Spartina, mainly synthetic pesticides, are more damaging than the grass itself.

All parties seem to agree, however, that Willapa is one of the most ecologically important bays along the West Coast. During migration season over 100,000 shorebirds feed along the banks of the Willapa, making it one of the top 10 habitats for shorebirds between Alaska and Mexico. It is of vital importance for many species.

"Spartina is a huge and seemingly daunting problem. The only way we'll be successful is if the community, lawmakers, and conservationists work together," said TNC forest manager Tom Kollasch in 2003.

But The Nature Conservancy has quite a different view of Spartina along the Atlantic coast, where the plant remains a vital part of intertidal wetlands and helps to prevent erosion and provides habitat for filter-feeding animals such as oyster and mussel. In New York, New Jersey and Connecticut dozens of acres of Spartina are dying off every year and the loss of the plant is destroying many salt-water marshes. Scientists aren't sure as to the cause, but the disappearance of the grass has many concerned.

The Nature Conservancy has quite a different view of Spartina along the Atlantic coast, where the plant remains a vital part of intertidal wetlands and helps to prevent erosion and provides habitat for filter-feeding animals such as oyster and mussel.

"The loss of the productive habitat would have widespread implications," Nicole P. Maher, a wetlands expert for TNC, told The New York Times last July. "[Spartina] provides food, it filters water and buffers storm and wave energy. It's very valuable to wildlife. We need to do more than just keep an eye on it."

So why then is Spartina a threat to the health of Willapa Bay? The Washington State Department of Agriculture (WSDA), which has undertaken the eradication effort on the bay, asserts that Spartina can kill native plants which provide refuge and food supplies for crabs, fish, waterfowl, and other marine life. The Western Aquatic Plant Management Society believes Spartina is a threat to the ecology of Northwest marshlands yet admits at this time that most "evidence of species displacement is anecdotal."

Anecdotal evidence isn't enough to convince Fritzi Cohen, who owns the popular Moby Dick Hotel and oyster farm on Willapa Bay, that her property ought to be sprayed with toxic chemicals to eradicate the plant.

"Spartina is a C4 (carbon fixating) plant and sequesters more CO2 than other kinds of vegetation," says Cohen, who considers herself an avid environmentalist. "It stabilizes the shoreline, keeps the bay water clean and free of algae bloom."

The WSDA believes it is in Cohen's interest to rid the bay of the weed, as the $16 million oyster industry relies on ample, healthy habitat for productive harvests. In the first round of spraying the WSDA used Rodeo, a glyphosate based herbicide manufactured by Monsanto. The Sierra Club of Canada states of Monsanto's plant poison, "[G]lyphosate has been linked to respiratory problems, birth defects, miscarriage, and cancer, and has also been shown to be toxic to fish and persistent in the soil."

Now the marshes around Willapa Bay are being sprayed with imazapyr, a purportedly less poisonous substance than glyphosate. Nonetheless the EPA still believes imazapyr may be slightly toxic to fish and aquatic vertebrae.

Even so, Fritzi Cohen, owner of the Moby Dick Hotel, does not endorse The Nature Conservancy or Washington State's rationale or method for eradicating the noxious weed. She also doesn't think getting rid of the invasive grass will ever help her oyster farm.

"There has been 25 million dollars wasted to eradicate Spartina." declares Cohen. "It must stop."

Joshua Frank is the co-editor of DissidentVoice.org and is the author of Left Out! How Liberals Helped Reelect George W. Bush.

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Eavesdropping on an airplane

by Marco Rosaire Rossi

It is impossible to hide anything on an airplane. The small cramped seats, and their cubicle-like formation gives the illusion of privacy – but in actuality everything that is said is heard. Eavesdropping on airplanes is not intentional, it's inevitable. And perhaps because I was eavesdropping on the rich – who perhaps feel more at liberty to speak their minds than the rest of us – it was all the easier.

The plane was headed to Costa Rica. I was going to study. A small band of wealthy men a few seats down and across the aisle from me, were going for vacation. I soon discovered, from the literature on the airplane and at customs, how much Americans love to vacation in Costa Rica. The country's economic foundation is built around tourism. Televisions broadcast American programs, stores carry American products. Some writing is in English, and the people, though they may not speak English, understand it very well.

My ears caught bits and pieces of the men's conversation. As the plane landed, one of the voices became particularly boisterous. "All those people on welfare in Minnesota—I can't believe it," he said. "Why do we keep throwing money at these people—I mean we are just aiding helplessness. I don't mind paying taxes, but not to a program that has completely failed in every way." He then went on to say how he celebrated when the progressive Senator Paul Wellstone died, and how he'd proudly refused to shake his hand when he was given the opportunity.

My mind started racing to all the arguments in support of welfare programs: how sending money to people on the bottom gives them spending power and generates economic growth; how poverty is cyclical, and how intervention is necessary to break the cycle; how the job market has been squeezed shut in the United States leaving many people no alternative but government support; how studies comparing northern European countries – which spend more per capita on welfare programs than the United States – and the US show no correlation between welfare and laziness. If anything northern European countries are more economically productive, even though they work less. Finally, societies should be judged on how they treat their most unfortunate members. But of course, I never had a chance to have that conversation. The inundation of people, all bustling to get their bags and get through customs, never provided the opportunity. The man and I went our own separate ways.

Walking through the airplane hallways, I couldn't stop myself from replaying his comments in my head, focusing on the irony of it all. The man loves what Costa Rica can provide for him, but the main reason Costa Rica is able to provide so much is because the people have some democratic control of the economy. The government of Costa Rica owns key industries, including telecommunications, energy, insurance, and banking. In addition, the government has spent massive amounts of public funds on "welfare programs," like literacy and education, making it one of the most educated countries in Latin America. It's also the most stable country in the region with sixty years of uninterrupted elections, all the while having no military. If Costa Rica were to adopt the American economic model – with its small land mass and few resources, it would economically drown. Its poverty would be on par with the rest of Latin America, and it wouldn't be the hub to which American tourists flock.

The man's comments provide some insight into the psychology of American imperialism and what can be done about it. The goal of American imperialism isn't so much to rule the world as it is to control it. Imperialists think other nations should strive to be like the US, to follow our lead and do as we say, but not to the degree that they would lose their exotic and foreign appeal. Differences which separate other prosperous nations from the United States are never economical or political – they are cultural, and furthermore, culturally trivial. For many such Americans, the fact that Costa Rica publicly owns important industries is not an economic model – it's a fluke. It's not an intentional policy of ending poverty, but a part of the Latin American persona – which makes vacationing there so "wild" and "adventurous." All is well and good as long as this "wildness" doesn't get too out of hand. Underlying this perspective is a supreme arrogance. The mystique of America is that it is better than the rest of the world. They believe that when other counties don't follow our lead, it is not because we are on the wrong path, but because those other countries strive to be exotic and unique for those American tourist dollars.

The remedy for such gall is of course a little humility. Instead of always asking what the United States can bring to other parts of the world, it should be asking what it can learn from other parts of the world. But of course, asking that question would lead to other questions, like: if social welfare and publicly owned companies work so well for other countries, why not here? Why have we always heard the opposite? What are our public officials doing with our funds? Why is poverty such a problem in the richest country in the world? In answering these questions we may find some unexpected answers: the possibility that rampant American capitalism has failed more deeply and severely than the much-maligned American welfare system.

Former Olympia resident Marco Rosaire Rossi is moving to Costa Rica where he will take international law courses.

The effectiveness of violence and the trails of Empire

by Drew Hendricks

Violence, as a tactic, works.

I know that this axiom makes most people uncomfortable, especially those of us against war. But it is obvious to any reader of history that violence has made the world we live in today. It has shaped our nation states, our ethnicities, our graveyards, our economy and our languages. Even when we challenge each others' actions on our listservs, our arguments quickly dichotomize.

All of this is not to say that violence is desirable, or necessarily positive. But if we first start with a delusional premise, we will not get very far down the road to actual social change, much less justice. Violence works. But for what? For whom does violence work?

Violence as I define it is rooted in the imposition of one's own will over another's will, to get their passivity or their action in your terms rather than theirs. When we conform to someone else's expectations of us, against our own intentions for ourselves, we've likely internalized some threat, some consequence, some demand made upon us. At some level, this is at the core of much of what progressives struggle against. This is true whether the struggle is against our own habits or our social roles within this violent culture.

So it is easy, indeed too easy, to see violence itself as the enemy of progress, because it is often used to defeat us. Union leaders are kidnapped, tortured, killed, terrorized. Homeless folks are tagged and examined. Kids are warehoused, medicated, diagnosed and programmed. Complex systems of privilege and rewards are upheld with coercion, and when that fails, with violence. Violence is usually used—successfully—against us rather than for us.

Critics of violence like to point out that the fruit of the tree will reproduce its parent, that violent means cannot beget peace and justice. Indeed, this is the best argument against violence. It's why terrorism works best for Statists and Fascists. It's why the Animal Liberation Front and Earth Liberation Front strictly sought to avoid all harm to people or animals in their actions. It's why Statists and Fascists create false flag groups to undertake fatal terrorism in the name of their enemies and create the need for "law and order," for which they then sell themselves as the "cure." Often that "cure" involves more terror, and more surveillance—of us.

The unfortunate corollary to the fruit of the tree argument is that it is violence, as a tactic, that has shaped the world we are in; the strange fruit of this tree drops on our own heads (often as manna, sometimes as repression) and on our victims' heads (often as bombs, sometimes as purse strings). Violence begot Empire and we benefit from that – we live in a bubble of privileges based on this systemic violence we call an economy. We live in the "First World." Since we benefit from this violence, we have a duty to end it, to stop this system, if we actually abhor violence itself. We might need to use a little of our own violence to stop a lot more of theirs.

It is true that this system of violence is futureless, genocidal, untenable, and not especially fun. We can also argue, thus, that violence did not "work," and that we should therefore not adopt it even to stop a larger, even more violent, system. I, for one do not desire to be proved right by the example of my own extinction. But to withdraw the imposition of our own wills to have peace, while those who desire war exert their will upon us, upon others, and ultimately to the point of our mutual extinction, is to be finally complicit in that violence which they impose. It is not possible to oppose that will toward war without imposing our own will over ourselves and our planet for life.

At some point, when someone is stealing your labor, your land, your water and your future from you, you might want to exert your own will for these things. You might want to steal yourself back, to reclaim your life and that of your children so that there can be a future for everyone. The space we live in is the space we've won with our victories; the space they live in is the space they've forged from our defeats. It is obvious to all of us which world is more desirable and which world commands more of our time, sweat, treasure and lives.

Drew Hendricks is a local activist involved with Olympia Copwatch and Port Militarization Resistance.

PMR claims victory with Lakefair halt, expansion

Port Militarization Resistance

July 23, 2007—Olympia Port Militarization Resistance achieved a significant victory this weekend in the city's refusal to host naval warships at the port for Lakefair.

In prearation for their annual event in downtown Olympia, organizers for Lakefair committed the mistake of inviting naval warships: the USS *Ingraham* and the Canadian vessels HCMS *Saskatoon* and HCMS *Whitehorse*. It was the intent of people like Lakefair president Teri Chmielewski to bring the warships to our port to honor our military. But in accordance with our stated intentions to keep the military out of our port, PMR established a quick response designed to point out Lakefair's errors in conducting such a divisive, provocative invitation.

With support from Olympia Movement for Justice and Peace, Veterans for Peace and the support of our community, the commitment to our democratic obligations prevailed. Several members of these organizations and members of the community attended Olympia City Council, Port of Olympia Commission and Lakefair committee meetings to display their dissatisfaction.

At an Olympia City Council meeting on July 10, an overwhelming majority of the public attending vocally opposed the ships' presence at Lakefair. Under the impetus of our economic obligation to resist, even city council members questioned the Lakefair organizers' hasty plans to ask for and expect financing for an increased amount of security to counter "protesters".

Herein lies PMR's outstanding achievement. Our sustained resistance has shown other port towns the impracticality of consenting to military operations when the public doesn't want them around. The community of Olympia in resistance to war has established a reputation so non-violent, practical and forthright that we now have the power to prevent 'war as usual' operations from being conducted beyond the point of consideration.

This weekend's actions (and the previous months in preparation) have also broadened our resistance in efforts not explicitly related to war operations. From our moral and humanitarian obligation, we viewed the ships' dormant presence as a dangerous opportunity to deceive youth and function as a tool of recruitment. It did not matter if this was or wasn't the central purpose for the naval presence. Therefore, anticipating the pageantry of ship tours and legitimization of illegal foreign occupation, we concluded this environment would perpetuate the lies reinforced by policymakers to our military communities.

Veterans For Peace, Rachel Corrie Chapter 109, expressed solidarity with us when we were invited to join them in the Lakefair parade. When Lakefair organizers announced that the ships wouldn't come on July 16, we knew our movement had achieved a significant victory.

PMR is currently involved in spreading these strategies of resistance to other port communities. After a workshop at the US Social Forum in Atlanta, organizers in Baltimore, Washington DC, Philadelphia and New York invited PMR organizers to give workshops in their cities. We are proud to confirm this will take place soon. Along with a promising network with Tacoma and Grays Harbor PMR, our work has earned wide-ranged, formal support from longshoremen in Oakland, CA to students in Vancouver, BC. Both are cities where we provided education regarding our cause.

Another local development is engagement with two of the three standing port commissioners (and also Suzanne Nott, an electoral candidate for commissioner) who have agreed to come to PMR meetings and listen to our concerns for the future.

What's needed now for Port Militarization Resistance to grow is emboldened public support through an increased presence in our meetings. The success of PMR to keep military ships out since our formation in May of 2006 cannot rest on reputation. Our movement still depends on the networking of other local port communities and keeping the internal pressure on those in power who choose to militarize our ports.

For information on how to get involved or for Olympia PMR meeting times, you can sign up at riseup.net for the olypmr list-serv. Or call 360-867-1477/253-334-8781

Planned Parenthood supporters resist obscene demonstrations

Fed up with bloody fetus photos

by Carolyn LaFond

Confrontation between anti-choice and pro-choice activists has been heating up recently, as the two groups face off near the Planned Parenthood clinic, at the corner of Legion and Adams in downtown Olympia.

Planned Parenthood is the country's and state's largest contraception educator/provider, preventing thousands of unwanted pregnancies. Planned Parenthood does not perform late term abortions, which are only done at hospital facilities for medical reasons.

Illogically, the people behind the bloody fetus campaign "Show The Truth" even oppose the use of contraception!

Regardless of one's position on choice, it is not appropriate for children—or women who may have suffered late term miscarriages or still-births—to have to see these images as they walk or drive by the intersection.

Many of the bloody fetus photos used by "Show the Truth" are from China, where late term abortions are common, and some are obviously created digitally for their large placards. It seems that the anti-choice advocates will do anything to get a response. After doing a little research, it was learned that the group is associated with both St. Michael's church and three of the other well-known, fundamentalist churches in town.

Recruiting homeless individuals or their own children to help hold signs is not beneath their unsavory tactics.

> Those who are interested in joining the Planned Parenthood supporters are enthusiastically welcomed to show that the Olympia community is pro-choice and pro-contraception.

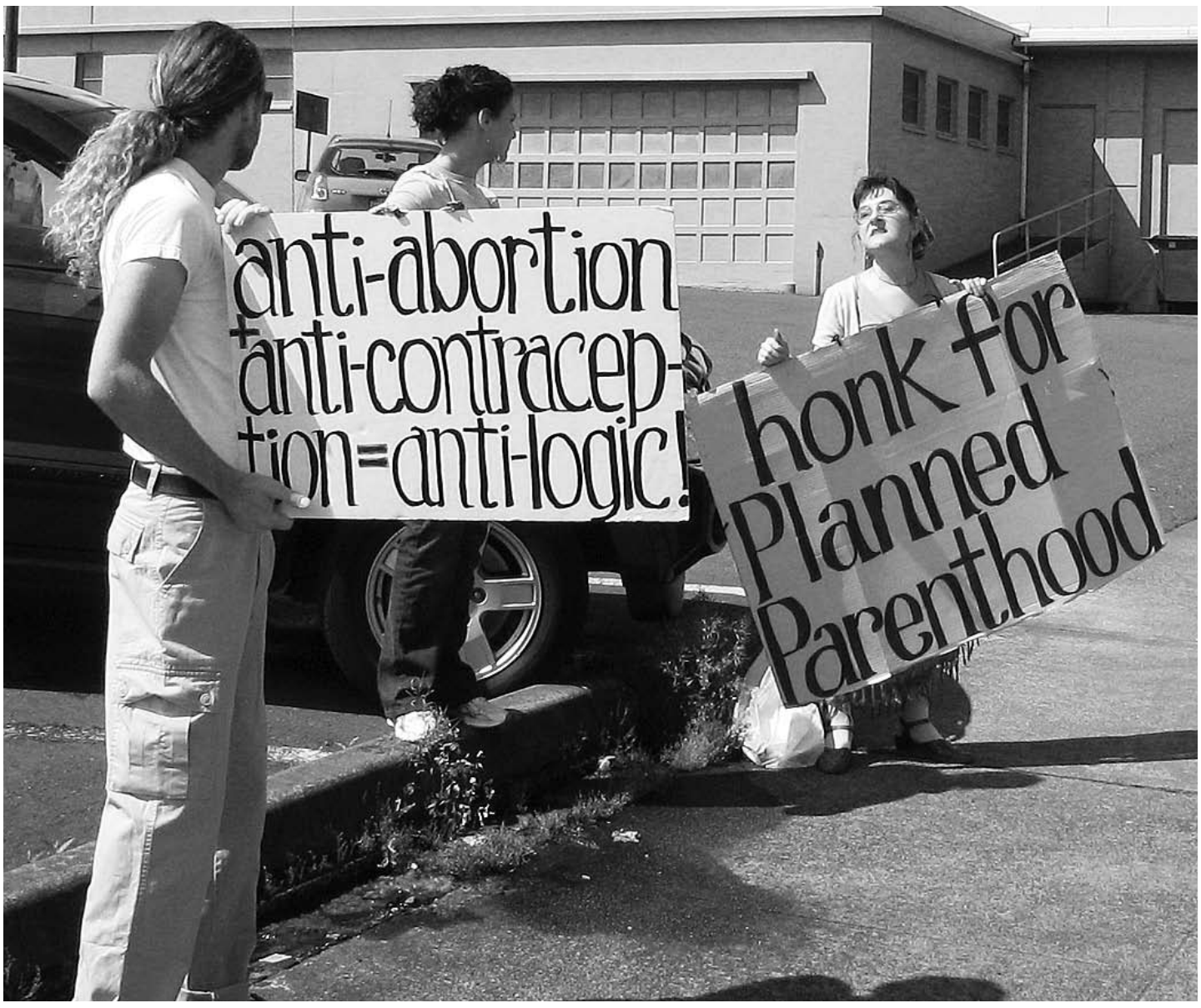
Lately, a group of dedicated and fed-up citizens have devoted their Fridays to stand at the corner of Adams and Legion Way to support Planned Parenthood and to protest "Show The Truth's" inflammatory and vulgar campaign. They always appear between 10:15 and 11:45 a.m. and then return from 1:00-2:00 p.m. Those who are interested in joining the Planned Parenthood supporters are enthusiastically welcomed to show that the Olympia community is pro-choice and pro-contraception.

Signs are available or you can bring your own. If you can't come to stand in solidarity, at least drive past during this time period and honk to show your support. Supporters/protesters need to make sure that they stand far enough away from the fetus placards to avoid confusion-of-cause but close enough to the Planned Parenthood offices to show support.

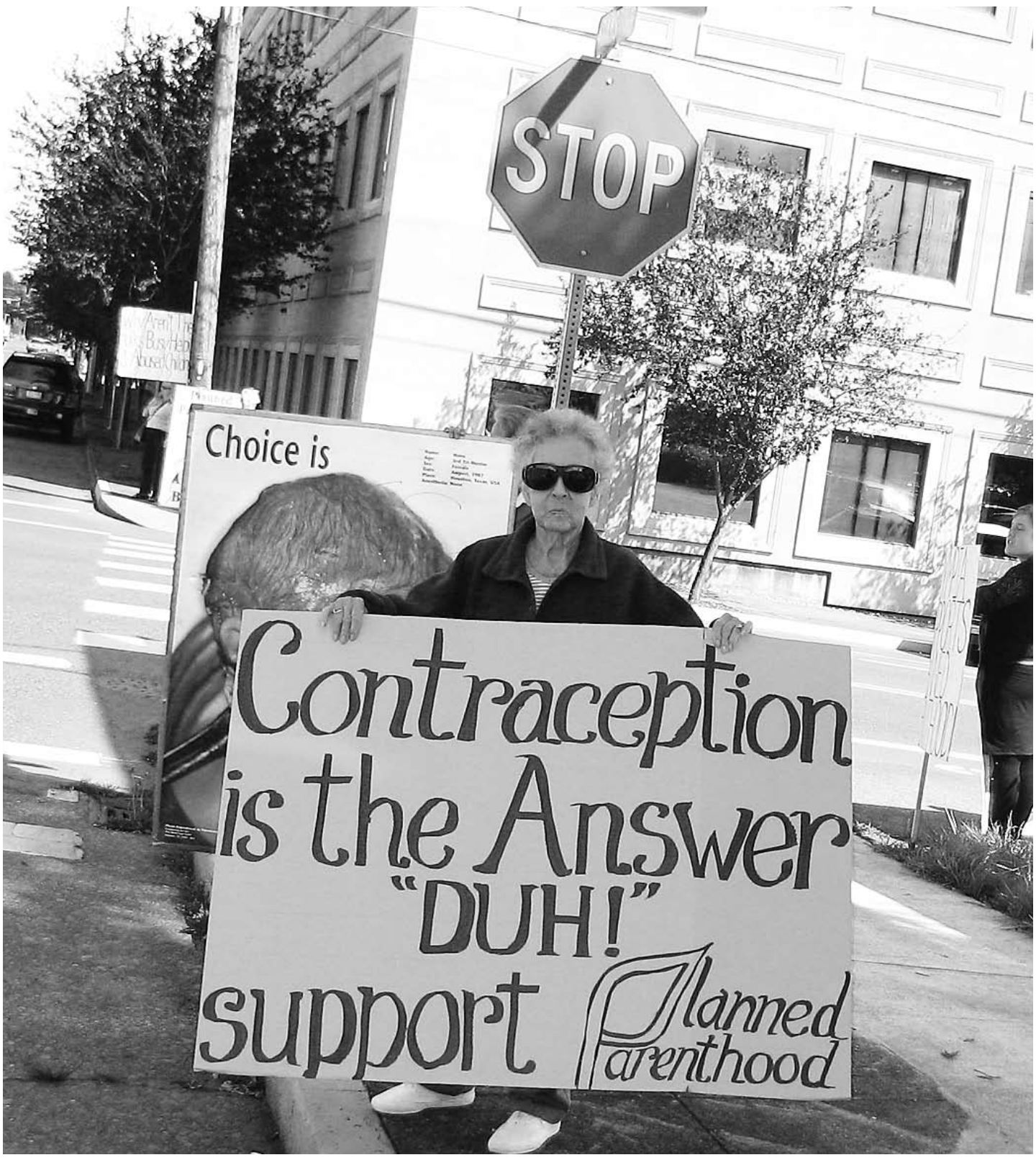
For those planning to attend the show of support for Planned Parenthood, try parking closer to the library and walk over. Do not block the sidewalks or stand on the curb to block the view of traffic at the intersection. The police have been notified to patrol the corner during these two time periods so that the group's leader cannot claim "block- age of traffic" on the Planned Parenthood supporters, as he has already tried to do. Ironically, the "Show The Truth" truck is often the real blockage of view for drivers at this intersection.

A large protest is planned for the second Friday in October to make a firm statement about the community's stance on a woman's right to choose, as well as to tell "Show The Truth" what we think of their vulgar campaign.

For further information, call Carolyn at 360-357-7509 or email to: venusbot22@yahoo.com



Photos by David LaFond



False accusations and unstable compacts

An update on the situation at Frank's Landing

by Daisy Ouye

Frank's Landing smoke shop in the Nisqually Valley has been temporarily closed since June. Federal Agents raided the smoke shop on May 15 and confiscated all of their tobacco stock and computers.

According to the Department of Revenue, their Deputy Director is supposed to act as Tribal Liaison to resolve issues with tribes and taxpayers. Instead, a business and the private home of its operators were invaded, accused of selling untaxed cigarettes to non-tribal members.

Currently, back at the negotiating table with the Department of Revenue for a state tax compact (agreement), this native community has been forced to completely shut down operations at the shop. Each day of the closure takes dollars from school funding, mental health care and other essential programs.

It is estimated the shop will be closed another month or more, but that remains uncertain until Governor Christine Gregoire signs the agreement.

> Each day of the closure takes dollars from school funding, mental health care and other essential programs.

Promised sovereignty and a good quality of life in exchange for their ancestral lands, the tactics used by the government and the negotiated compacts can systematically rob the Nisqually people of both. While the Department of Revenue worries that corporations like Costco and 7-11 should get equal footing with tribes, treaties are ignored.

Under the Yakama's previous compact, which was recently terminated by the Department of Revenue, the tribe was to charge 80 percent of Washington's state sales tax. Within 3 years they were to gradually raise the tax to be equivalent to that of the state. This was not a workable agreement for the tribe, and the community suffered.

The Puyallup just signed a compact with a different arrangement. They are allowed to charge a lower tax rate in exchange for sharing some of their profit with the state.

Tribes have taken hit after hit over the years, nicking away at crucial funding and sovereignty. Financing of the war in Iraq has also cut deeply into dollars previously used for tribal programs.

Details about the ongoing Frank's Landing negotiations with the state are unknown. Those who would like to support this native community's efforts to get a fair deal and get the smoke shop up and running again can encourage Governor Christine Gregoire to only sign a compact that reflects the tribes' wishes and seeks to honor the promises made to them.

Gathering for peace outside of the Capitol building. Photo by Dickie Baker

Meditators assemble from diverse backgrounds

by Daisy Ouye

Once each year, on the first weekend in August, a World Peace flag waves a full 24 hours in front of the Capital building. The Community Meditation for Global Peace, sponsored by Interfaith Works draws a diverse crowd around Tivoli Fountain. In part, because it is a nonsecular/nonpolitical event.

"It's a wonderful way to connect with everyone who wants peace," a fellow member of Olympia Women In Black told me. The guest book tallied about 75 visitors this year, and just as many wishes of gratitude.

In its fourth year, this event appeals to me because it brings people with different religious, spiritual, political and ideological backgrounds together. We are so often, and sometimes quite systematically, divided along these lines. This event reminds me that we can choose not to separate.

The Community Meditation for Global Peace has been an annual tradition for many of us who gain strength and a feeling that we can be more effective because we are all related.

Jeanette Larsen, a participant at the event, calls meditation an opportunity to "transcend ourselves. Thoughts become more global and we become more able to act within our sphere of influence."

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▸ **GI SUPPORT** continued from page 3

Rose focuses on how political adversaries can begin to work together in "cross-class" alliances, using case studies of timber workers working with the environmental movement, or defense plant unions working with the peace movement. He points out that miscommunication comes not just from different goals or priorities, but from different cultures and "languages" of organizing. But he goes beyond the obvious point that labor unions are working class, and the peace and environmental movements are predominantly middle class.

Rose identifies peace and environmental activists as mainly "values-based," and union worker activists as "interest-based." People join a "values-based" movement because of what they believe, so the movement's emphasis is on raising consciousness. Since their participation is based on moral concern, they may change that concern and move on to another issue. People join an "interest-based" movement because of who they are and their direct experiences, so the emphasis is on defending their social community. Since their participation is based on a practical response to their situation, they have to stay on that issue until it is resolved.

Here too, there is a parallel well understood in the larger movement. The (values-based) environmental movement was criticized by communities of color and working-class communities who have directly experienced pollution, and who formed their own (interest-based) movement for "environmental justice." Today, the environmental justice movement is seen as leading the way in many environmental struggles, not just as a caucus or appendage of the predominantly white middle-class movement, but as a movement in its own right that speaks for itself.

I maintain that the military community movement has a very similar relationship to the larger peace movement as the environmental justice movement has to the larger environmental movement. The relationship is fraught with tensions, but also has immense potential when they work together and respect their differences. There are certainly many working-class people in the peace movement, and many middle-class people in the military community. Yet the miscommunication is not just about class background, but about how experiences and interests shape a movement's culture. The overall personal feel, tone and language of the organizing culture around VfP, IVAW, MFSO, etc. feels familiar to an activist who has worked to support environmental justice groups.

The military community's personal language also sounds familiar to activists who have worked with war refugees, or to those with family members who survived past wars. For example, I am against war because of my Hungarian father's stories about the Nazi Holocaust and Allied bombing raids. Perhaps I am sympathetic with the viewpoints of veterans and military families because I too cannot get away from my family's experience. But because I have not personally experienced the violence of war, I cannot pretend to know what either refugees or veterans have gone through. This is one reason why veterans are a protected class in anti-discrimination laws: we civilians often "don't get it," and cannot understand how war has shaped their thoughts and actions.

As our movement to stop the Iraq War is now a majority movement, we need to recognize that the current antiwar movement has really become an alliance of different movements. Listening—really listening—to GIs, veterans, and military families goes beyond pointing to them as "legitimate" antiwar voices who have "moral authority." It means learning about new strategies and tactics that may be unfamiliar to us, but can more effectively reach the majority of nonpolitical Americans. (A recent rally in Seattle, for example, very clearly communicated that we want to "Fund the Wounded, not the War.") Marching together, defending military refusers and resisters, and counter-recruiting in the high schools can all be powerful means to build unity between people from different "walks of life" who all want the same thing: for all the troops to finally come home, and above all for the slaughter of Iraqi civilians to stop.

Zoltan Grossman has been a civilian antiwar activist for 25 years in Wisconsin, Illinois, and now Washington state, where he helped organize the Citizens' Hearing on the Legality of US Actions in Iraq (www.wartribunal.org). He is a geographer and member of the faculty at The Evergreen State College in Olympia, where he can be reached at grossmaz@evergreen.edu or on his website http://academic.evergreen.edu/g/grossmaz

Change to win: where are the changes for labor?

by Linda Averill

In 2006, a CBS profile of Andy Stern called the president of Service Employees International Union "a new breed of union boss." Another description might be same old breed, on steroids.

It's been two years since Stern and officials of six other unions split the largest US labor federation, the AFL-CIO, and created Change to Win (CTW). The heads of SEIU, Teamsters, United Food and Commercial Workers, UNITE-HERE, Laborers, Carpenters, and United Farm Workers vowed to chart a new course. They said they would organize new workers into labor's fold and follow a more independent political path than the AFL-CIO, faithful champion of the Democrats. And they touted a strategy of merging smaller unions into large unions within an industry to strengthen labor's power.

But two years after the split, has anything changed? Sort of. Stern has amply clarified the future he envisions: labor-employer "partnerships" in which the interests of business and workers supposedly converge.

But this is diametrically opposed to the direction that CTW's ranks, overwhelmingly female, multiracial, immigrant and low-paid, are taking. The Justice for Janitors and Hotel Workers Rising campaigns are two examples of labor's most exciting campaigns in recent years.

CTW members are sending strong signals that their verdict on Stern and his colleagues is not likely to be a good one. And as the battle is joined, union militants who know that the interests of workers and bosses are irreconcilably opposed have a rare opportunity to organize their sisters and brothers to win real change.

Change to Win has brought new workers into the union fold. But its methods aren't like those of the old CIO, which unionized whole industries during the 1930s by relying on workers' ability to stop production.

In healthcare, SEIU's fastest growing sector, the union has organized by cutting deals with bosses and politicians at the expense of workers and patients. In California and Washington state, SEIU brokered deals with for-profit nursing homes that allowed for some unionizing drives—but signed away the right to strike and let the employers decide which facilities could be targeted.

SEIU also agreed to "template" contracts that give workers no voice or vote about their job conditions. In California, United Healthcare Workers-West joined with nursing home companies to oppose legislation that would strengthen patients' rights—not a good way to build labor-community alliances!

But the sweetheart contracts in California, negotiated by top SEIU officials on the East Coast, sparked rebellion. Union activists circulated petitions and raised such a ruckus that national SEIU leaders were forced to terminate the deals early. This is a huge victory that is even more significant because SEIU meant for these contracts to be national models.

The lack of internal democracy that marks most unions makes it easier for officers to negotiate bad contracts and otherwise sell out because rank-and-file workers have few avenues of protest.

But SEIU members haven't rolled over. Activists in the California mega-local are speaking out and engaging coworkers on the issue. And, in Boston, workers at the University of Massachusetts collected an impressive 1,200 signatures declaring "no confidence" in their appointed leadership. These battles over union democracy are a sign of more to come.

Meanwhile, 65,000 members of United Food and Commercial Workers in Southern California are preparing for possible war. UFCW may also strike in the Northwest. The outcome is likely to better measure CTW's true grit than Andy Stern's pronouncements.

In 2004, during a strike that lasted 141 days, the national chain grocery stores Ralphs, Vons, and Albertsons didn't want "partnership." They demanded a two-tier contract with lower pay and benefits for new hires. The grocers now want more takeaways, even though workers in some nonunion shops earn more than UFCW members.

In June, a 95 percent strike authorization vote demonstrated that the ranks are ready to fight. Consumers have shown that they are willing to do their part, readily honoring picket lines in 2004.

The Teamsters and all other unions in the grocery business, including AFL-CIO unions, need to honor picket lines. CTW and the AFL-CIO also need a coordinated national strategy to shut down all the grocery chains, so that stores in one region can't use their profits to come to the aid of employers elsewhere.

The idea of such labor unity isn't pie-in-the-sky. This summer in Portland, OR, unionists from other building trades honored the picket lines of striking carpenters, despite infighting among their various leaders. They understand that to reverse labor's decline, unions must practice the principle: if we work together, we strike together!

Two of labor's burning issues are immigrant rights and healthcare. This is especially true for CTW, which has many healthcare workers and immigrants in its ranks. But Stern and other CTW leaders are taking egregious positions on these issues, causing disunity at the top and rebellion below.

This year Stern has dragged SEIU into healthcare-reform coalitions with corporations including the unionbusting Wal-Mart and with employer groups such as the Business Roundtable. The vague slogan emanating from these coalitions is for "universal healthcare" that would replace employers' responsibility for coverage with ... well, who knows what. But the for-profit nature of the healthcare industry would be left intact and, one way or another, workers would be left with more of a financial burden for healthcare than they can bear.

This is a huge gift from Stern, courtesy of the workers he represents, to corporate America.

UFCW president Joseph Hansen openly disavowed SEIU's position. Rose Ann DeMoro, leader of the California Nurses Association, blasted SEIU's role in giving Democrats cover to push healthcare legislation that leaves the insurance industry intact. "It makes them look like they are accomplishing something when in fact they are accomplishing nothing," she said.

On immigration, leaders of SEIU and UNITE-HERE have played an equally treacherous role, giving their blessing to congressional legislation that would expand super-exploitative "guest worker" programs and further militarize the border.

What gives room for optimism about Change to Win is the massive gap between the perspective of its bought-and-sold leadership and its activist ranks.

Purple-clad SEIU members have consistently turned out to march for immigrant rights, as have red-clad unionists from UNITE-HERE. In California, SEIU members are educating their own union and reaching the broader labor movement with their No Worker Is Illegal campaign. In New York, more than 500 UFCW members turned out to protest Andy Stern when he met with Wal-Mart bosses to jointly announce the death of employer-funded healthcare.

Lousy contracts, top-down unions, outrageous positions on crucial issues of the day: all this motivates CTW members to fight to make their unions truly represent them. Workers not only need better, but deserve it!

The times cry out for more leaders like Rose Ann DeMoro who don't pull their punches in exposing misleaders like Stern. They also cry out for more rank-and-file radicals who will organize caucuses, stand up for union democracy, and do all the other nuts-and-bolts groundwork that it takes to create honest change—and advance toward winning workers' power.

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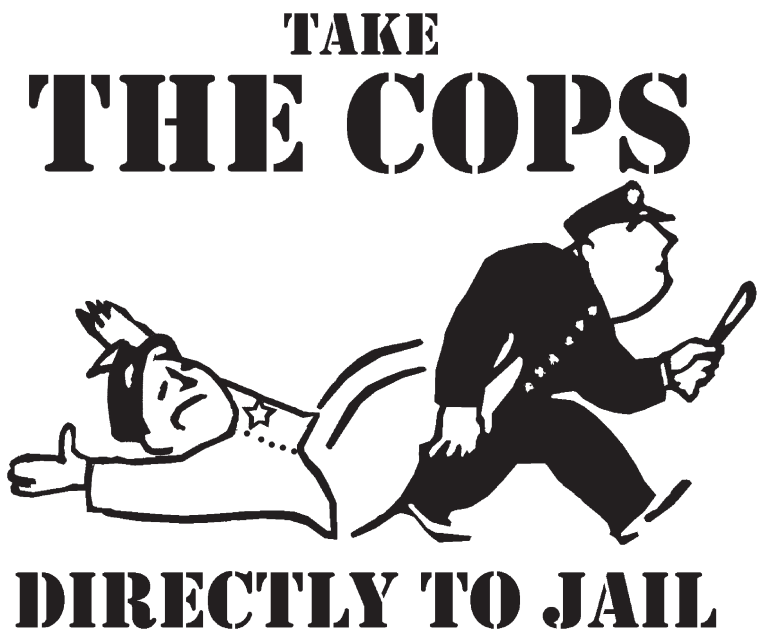
BRUTALITY continued from page 1

surrounded Olympia's tent city Camp Quixote, home to several people, and ordered its disassembly and removal from publicly owned ground. And in May, community radio station Free Radio Olympia was forced to suspend operation in response to threats of retaliation from federal agents.

Police frequently escalate tense situations, despite their tenuous public image as "peacekeepers." On Mar. 18, at a Seattle anti-war rally, police tackled, brutalized



Graphic by Pat Tassoni

and dragged off demonstrator Mike Ladd because he splashed water at a counter-protester. In June, Olympia organizer Brendan Dunn was attacked by cops at a rally outside a weapons convention in Tacoma for using a megaphone without a license. And on Aug. 18, at a Seattle anti-immigration rally, police responded to counter-demonstrators who threw water balloons by indiscriminately pepper spraying everyone in the vicinity, including themselves. It is unclear whether these overreactions are the result of a desire to escalate confrontation with activists or just ineptitude in "peacekeeping," but one can find an answer if these actions are put in the proper context.

While some incidents are (ostensibly) overreactions on the part of police to minor incidents, other assaults don't even have flimsy pretexts, and justifications must be invented out of whole cloth. A few years ago, long-time and tireless Olympia activist Long Hair Dave was attacked by three Washington State Troopers as he sat in Sylvester Park. Police later claimed Dave's burning sage, used for a religious observance, constituted a flaming weapon. At a Seattle rally last year, a cop picked a fight with three Olympia flag-wielding anarchists (the "Flag 3"), using the opportunity to brutalize them. The police suggested their flag would likely have been used as a signal to instigate violence. The three activists, who did not fight back, were charged with assault. Berryhill, Caitlin Esworthy, and myself were assaulted on the second night of the Port of Tacoma protests. Police later accused us of having thrown gravel at them, using that as their pretext for assaulting us.

Sometimes the excessive brutality is so nakedly obvious that the police don't even bother inventing excuses (or at least excuses that could in any way be taken seriously). Police in Tacoma were caught on video firing tear gas canisters into crowds of people sitting and singing "Give Peace a Chance." And of course, everyone remembers WTO Seattle, where police fired all kinds of "less than lethal" (or rather, less likely to be lethal) weapons at demonstrators all over town. Just like at the Port of Tacoma, searing hot tear gas canisters were used as artillery to hit people. This was supposedly done in preresponse to some kids smashing windows in one part of town hours after the tear gas started flying.

An indication of how systemic the problem of police brutality and repression against activists is can be seen in how the courts deal with the ensuing legal cases. Indeed, sometimes cases are dismissed, as thankfully happened in the case of Jeff and Mitch, but that is not always the case. 16 defendants from the Port of Olympia protest were put through a 13 month long court process to eventual mistrial and dismissal. The Flag 3 case was drawn out for months to eventual dismissal. And more recently, dismissals and civil suits in the Port of Tacoma court cases have been immediately followed up by renewed charges and accusations. Some would call this retaliation.

The political nature of these brutalities can be seen throughout these examples. The Fort Lewis anti-war rallies have been met with police repression, while pro-war demonstrators reportedly had free reign with permanent fixtures on the freeway overpass. The Port of Olympia court case represented a high expense attempt to pin so much as a misdemeanor on these activists, ostensibly for such technicalities as being on this or that side of an imaginary line, but in truth for opposing empire. And while police frequently watch over our rallies to keep us in line, last year, 10 members of the National Socialist Movement, a neo-Nazi group, were protected and escorted by a phalanx of Washington State Patrol officers as they came to our community to spread messages of racial bigotry. These are the political actions of a political police force, whose goal is to enforce the social status quo.

But the assaults on Jeff, Mitch, and anonymous represent a new front (or rather, the revival of an old front) in political police repression: the targeting of known organizers away from demonstrations or political venues—the targeting of activists in their personal lives. Given the history of government repression of legitimate activist aspirations in this country, the seriousness of this new front in the Olympia community cannot be understated.

Allies we didn't know we had

All of this must be put in an even broader context of police violence and coercion inflicted on the community in general. Police, armed with legislation giving them broad discretionary powers to make up their own minds about who's guilty or not of this or of that, continue to target people of all disenfranchised stripes in society. Racial profiling shows no signs of abetting (although the particular races being most heavily targeted seem to vary from year to year). Recent ICE (Immigrations and Customs Enforcement) raids in Shelton have resulted in several destroyed lives and broken families. And in Olympia, last November's "sidewalk ordinance" has given downtown police all the legal right (as if they didn't already have the right by force) they need to tell anyone they want to "move along."

> Even public discourse (and therefore, public thought) is hampered by the threat of police retaliation.

But in truth, one does not need to be in such a disenfranchised position to feel the sting of police pwer. Counter-culture youth are persecuted and wrung through the legal system for such innocuous non-crimes as smoking pot in private places. Suburban roads are dotted with speed traps of one kind or another designed to catch unlucky and unknowing drivers going over the speed limit even if they actively try to obey the law. If anyone doubts the awesome power wielded by cops, one need only look at how people can actually be arrested and charged with nothing other than "resisting arrest." (It does happen.) What you end up with is a state where even the privileged middle class come to fear that they might find themselves convicted of a crime by sheer accident.

Even public discourse (and therefore, public thought) is hampered by the threat of police retaliation. Many people rely on the police for services such as protection from violent exes, and are in a position where speaking out against police brutality (which they may oppose) would leave them vulnerable. Officers who challenge corrupt practices, like former Olympia police officer Ron Nesbitt, are fired and retaliated against for daring to challenge police power. Others are actively punished for speaking out against brutality. In March, I was arrested and mishandled by Tacoma police for denouncing police brutality in a public speech venue, and am facing a criminal trial in January for my refusal to back down.

All of this adds up to a paralyzing effect on public consciousness. People begin following unjust orders given by police, just because it was an officer who gave the order. People submit to illegal searches of their person when given illegal orders to do so. (Since such orders are illegal, they're usually phrased as "Are you going to empty your pockets, or do I have to do it for you?") People begin doing silly things like driving faster at night (so not to get pulled over and inspected for possibility of DUI), and showing identification when they don't have to. Police start saying such outrageous things as "Obviously, if he would have just yielded to the trooper, none of this (officer-inflicted manslaughter) would have happened." Worst of all, people who consider themselves well intentioned and defenders of others, actual good people, begin to turn their backs on the brutality inflicted on others.

> The assaults on Jeff, Mitch, and anonymous represent the revival of an old front in political police repression: the targeting of known organizers away from demonstrations.

While failing to submit can be a dangerous prospect for the individual, not standing up to police domination can be far more dangerous for our communities and for society. On Nov. 7, 2002, Olympia police killed Stephen Edwards with a TASER in the parking lot of Bayview Thriftway because, as police claim, he might have stolen something. And more recently, a Washington State Patrol officer killed another driver along US Highway 101 in a shootout stemming from possible road rage on the part of the officer.

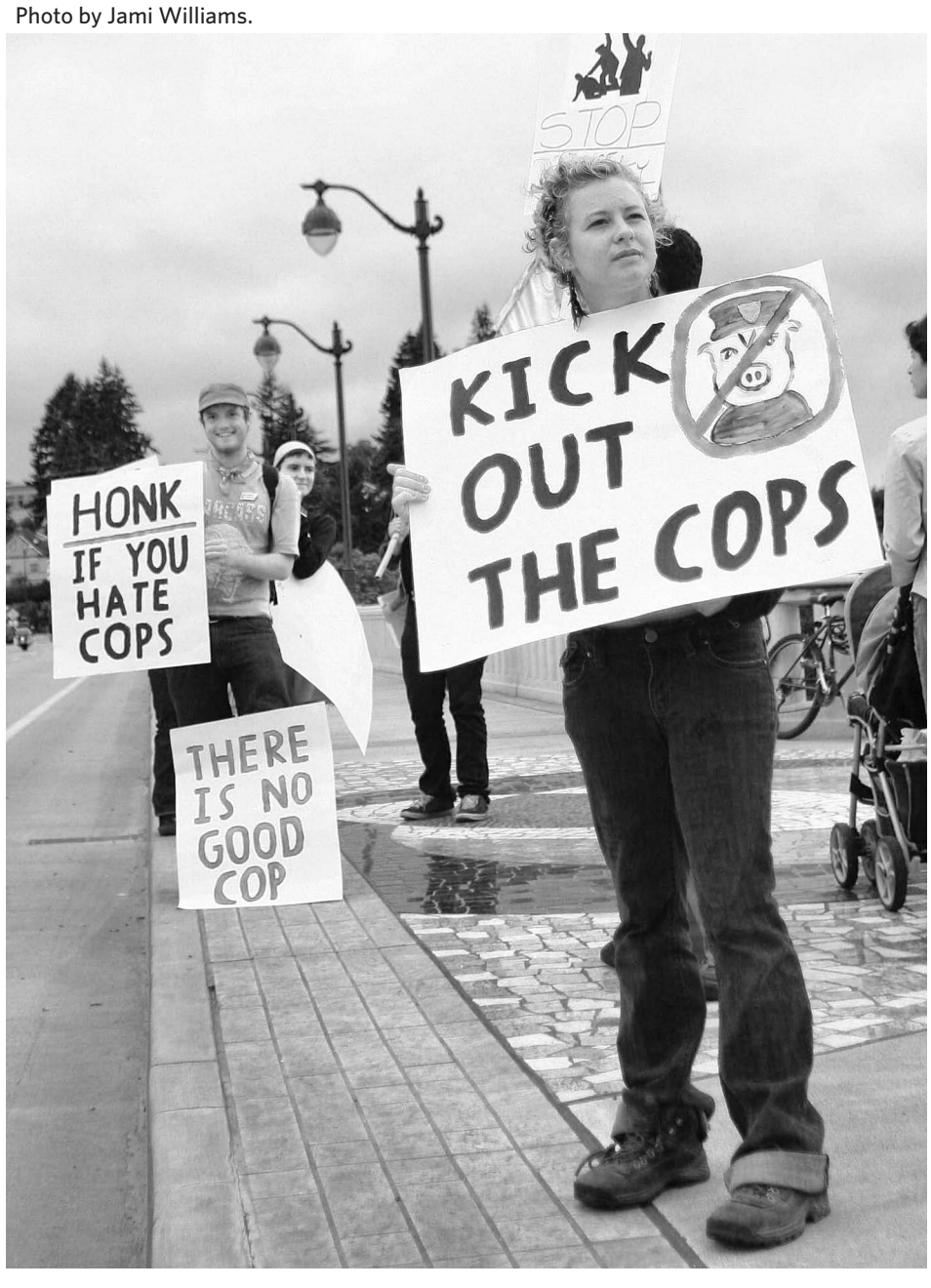
And of course, there will always be David Brame. David Brame was the Tacoma Chief of Police in 2003, at which time he was using his position to stalk and harass his recently separated wife, Crystal. Brame used government resources to conduct the harassment, had people in the department join him in the harassment, and used his title and authority to protect himself from accountability or disclosure. The problem was well known to the City of Tacoma as it was happening, and yet they did nothing. This story took a tragic end on Apr. 26, 2003, when David Brame confronted Crystal in a grocery store parking lot, murdering her and killing himself. Their 10 year old son had to climb over his dying father to get his dead mom's cell phone out of her pocket to call those same police who had ensured this utterly preventable crime, in fact, would happen.

The issue of police violence is not an activist issue, but a societal issue. It affects all of us, whether we call police to resolve our inter-personal grievances or not. Furthermore, the violence in police is systemic, and it will continue regardless of our choice to confront it or acquiesce to it. It may take different forms and choose different targets depending on how we react to it, but as long as police are allowed to roam the streets with guns and TASERS, with laws and badges, and with impunity, it will be there.

A struggle for justice

On the surface, challenging police abuse may seem like a diversion. Even the most vicious incidents of police brutality, harassment, and outright homocide pale in

Demonstrators on the 4th Avenue bridge tell people what they really think about the police. Photo by Jami Williams.



comparison to the genocide, enslavement, and societal subjugation the US Empire inflicts upon the world. Challenging police brutality in our communities may seem like shallow self-interest when compared to such horrific acts.

But we must remember who it is that defends these overseas crimes domestically. The Posse Comitatus Act of 1878 (though occasionally ignored) forbids the use of the military in domestic policing, and these war shipments and policies of genocide don't defend themselves. From the docks of Tacoma to the gates of Indian Island, from the halls of the State Capitol to the streets of Seattle, these policies of global genocide, of economic empire, and of domestic counter-insurgency, are defended by militarized police, start to finish. (Indeed, recently released police reports from the Port of Tacoma protests include pro-war rhetoric, indicating that some cops who defend these policies do so knowingly and proudly.) Challenging empire means challenging the cops, and challenging the cops is challenging empire.

But when brutality happens to one of our own (a fellow activist or organizer), it is crucial that we activists act decisively to make sure justice is found. Challenging empire requires a strong, cohesive activist community. Police will single out organizers as a strategy to dissolving movements, and their success at these attempts will depend almost exclusively on whether we unite in solidarity against the cops, or whether we allow ourselves to be divided. Just as we would link arms at the protest to keep the cops from carrying our allies away, we must link arms as a community to protect each other.

In order to even begin to effectively challenge police brutality, one must approach the issue with a clear vision, and a clear alliance with the brutalized. To approach the issue as an arbitrator is to ignore the clearly disproportionate power dynamic in the relationship between cop and victim. Cops have lethal weapons, while most victims do not. Cops have backup, while most victims do not. Cops have institutional resources to defend themselves from allegations, while most victims do not. To attempt to challenge brutality while ignoring these disparities is to give the police every advantage over their victims, and thus is to waste one's time.

In a system of such overwhelming disproprotion of power and influence, and in a system that uses our work and tax dollars to perpetuate itself, truly you can only be on the side of the victims or on the side of the police. There is no neutrality on this moving train. Loving the victims means opposing the victimization, actively and with results.

Our strategies must also reflect that the longer it takes us to end police brutality, the more people will be brutalized, and that the victims of these brutalities will likely be people other than ourselves. To advocate more passive reforms (except such advocacy on the part of those brutalized) is to do so at the risk of others. Hence, any advocacy of any sort of passive reform should be backed up with a clear vision of how such reforms will, step by step, lead to an end to police violence.

I do not advocate a stance of passive reform. But I do know of steps that can be taken to fight back against the tide of brutality.

Getting organized

A key front in combating police brutality is reclaiming space of discourse. As said earlier, the inability of people to speak out leads to more unwitting acquiescence, which leads to more fear of speaking out, and so on. That cycle must be broken in the opening volley. Police brutality cannot be challenged in practical terms until it can safely be challenged in rhetoric.

In Olympia, this opening volley has come in the form of weekly anti-cop rallies, every Tuesday along the 4th Avenue Bridge. Signs ranging from the broad ("Abusive, coercive institution") to the specific ("End racial profiling") to the intellectual ("Cops = criminal racket") to the engaging ("Honk if you hate the cops") to the inflammatory ("All cops are murderers") to the humorous ("Hey cops! Stop assaulting people!") to the militant ("Fight back") express the broad range of anti-police sentiment, a sentiment shared with many non-activist members of our community. So far, response at the rallies has been overwhelmingly positive, inspiring organizers to establish it as a weekly event.

First and foremost, these events were organized with the goal of forcing a turn in public discourse. With a few people taking the first stand, it becomes easier for people to openly criticize the cops.

Secondly, it was understood that a cohesive anti-cop movement would put the cops themselves on the defensive. Now, if police single out and assault another activist, or use lethal force against another shoplifter, or kill another speeding driver in cold blood, they do so in the context of weekly anti-cop rallies, instead of in the usually cop-neutral context (which might just make them think twice about using violence as a first resort). Plus, any agency that has to spend time and resources defending its image won't have as much time and resources with which to brutalize people, nor will its agents be so eager to undermine their public image damage control efforts with such acts.

But there has been a third, unexpected benefit of the rallies. Multiple participants have privately expressed their deep frustration with the cops after having been brutalized and having witnessed friends getting brutalized. These participants greatly appreciate the rallies as the only outlet they have to actually express and release that frustration. (Well, the only legal outlet, anyway.) Indeed, any efforts to combat police brutality must not only be effective in stopping the brutality, but must be uplifting for those victims who have yet to see justice. Victims need to know they are not alone and that they don't need to be isolated.

With police brutality now in public discussion, we must then follow up by challenging unfair prejudices that still prevail in our minds and in the minds of our neighbors. We must challenge the practice of blaming the victims. We must get people to see that killing someone because they shoplifted is not justified in any way, regardless of who wore what badge. We must challenge the idea that such force is a justified tactic (except in the most self-defensive situations). And as we take on this important issue, we must challenge those in the rest of the community who would focus their attention on critiquing the actions, motivations, and character of those who are fighting back against police brutality. We must help our neighbors understand that the issue is, and will always be, state brutality, and not how people defend themselves.

The next step is to directly challenge police authority, starting with their autonomy. Police brutality will never end until individual cops are brought to some kind of meaningful justice for the crimes they commit, the cop crimes they defend, and the cop crimes they ignore.

One method of changing this is to establish a police oversight board, where police officers are forced to explain why they took actions they did in more concrete terms than "I just made a judgment call," where they may even have their stories scrutinized according to the testimony of the victims. In the past, city-sponsored oversight boards have largely been ineffectual, often having no actual authority to enforce anything, and usually being relegated to reviewing training procedures. In some cases, city-sponsored oversight boards have even been populated with police themselves, thus making them just another part of the institution that needs to be challenged. An oversight board must be independent, accountable to the concerns of the community, and must have power. Oversight boards will, of course, only work at reforming a corrupt institution, but at least with them we can start to see some relenting in the assault, profiling, and rampant disregard for human life and dignity.

> Next time you would call the cops, call your friends instead!

Police authority is also enforced, in part, by the fear and apprehension they (and society) instill in each of us. Challenging police brutality must also challenge this forfeited authority. Local anti-cop organizers are encouraging people to laugh in the presence of cops, undermining their power. Cops need to know that they are both opposed and not feared. Other methods, like the above mentioned rallies, are also effective at negating the fear associated with confronting police institutions.

Finally, alternatives need to be created. It's not enough to dissolve the cops or the state, if only because it would create a power vacuum where something else of similar behavior could take their place. In practical terms, if someone you know is the victim of harassment by a disgruntled ex, we as a community must come together and defend them. This will not only take the cops out of the equation, but will also instill in us as a community the confidence we need to regulate our own behaviors according to widely accepted standards of decency. As long as we rely on police for basic self-protection, we can never break ourselves of their abuse.

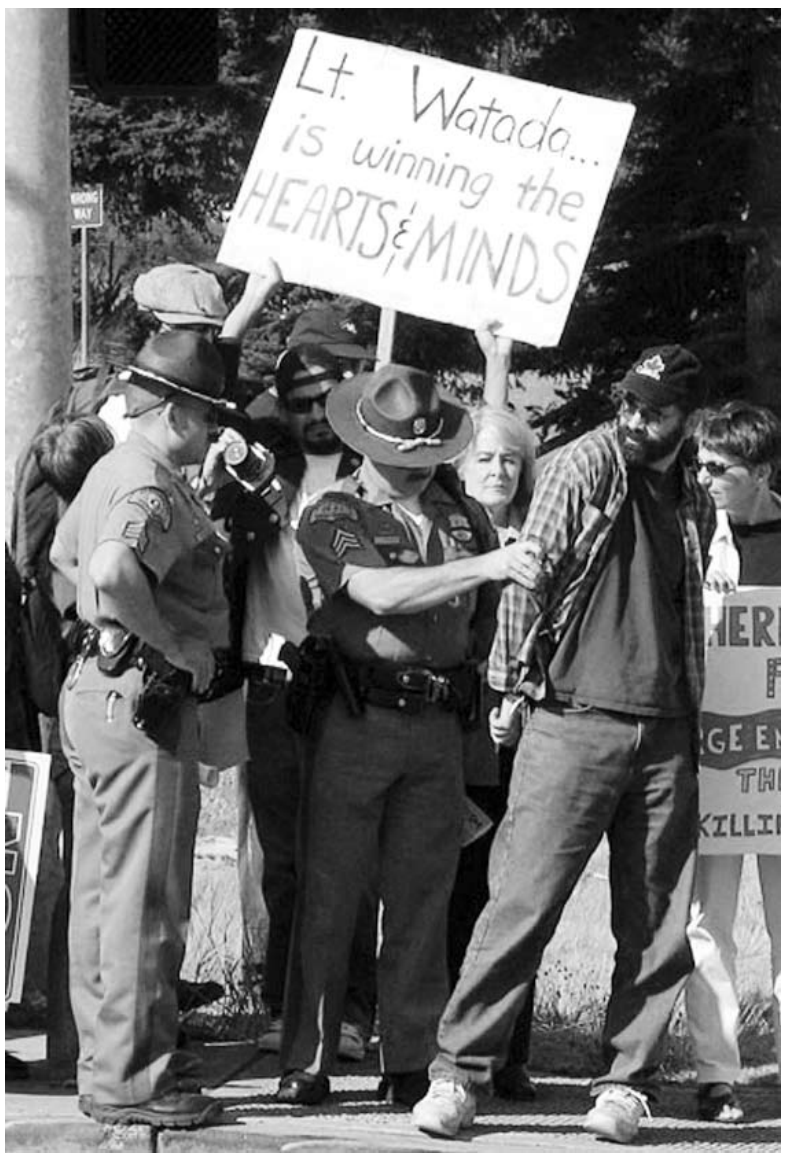
To recap, here's what you and your friends can do right now to help challenge police brutality:

- Join our weekly anti-cop rallies! Every Tuesday, from 4-6pm, along the 4th Avenue Bridge!
- Tell your friends, neighbors, and coworkers what you really think about the cops!
- Next time you would call the cops, call your friends instead!
- Support the creation of an independent oversight board!
- And next time you see cops, laugh behind their backs!

Wally Cuddeford is an anti-war activist, journalist, and US Navy veteran. He lives in Olympia.

Several items in this article are sourced in the online version, at www.olywip.org.

Doug Nielsen is arrested by the Washington State Patrol at a rally in support of Lt. Ehren Watada. Nielsen was exercising his First Amendment rights on an overpass as he had done previous times with the consent of other State Patrol officers.



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